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RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *Mohegan-Pequot*. In the "American Anthropologist" (vol. vi. n. s. pp. 18-45) for January-March, 1904, Professor J. Dyneley Prince and Mr. Frank J. Speck publish a "Glossary of the Mohegan-Pequot Language." In all 446 words are listed, with comparative phonetic and etymological notes. The words were obtained from Mrs. Fielding, an aged Indian woman of Mohegan, Conn. Some of the interpretations are, naturally, very doubtful. Many English loan-words occur. The original orthography of Mrs. Fielding is preserved. — *Long Island*. In the "Brooklyn Daily Eagle Almanac" (pp. 409-410) for 1904, Mr. W. W. Tooker publishes "Indian Place Names on Long Island," revised and corrected from the Almanac of 1890. Some 225 names and their significations are given.

ATHAPASCAN. *Apache*. In the "American Anthropologist" (vol. vi. n. s. pp. 190-191) for January-March, 1904, Dr. A. Hrdlička describes briefly the "Method of Preparing Tesvino among the White River Apache." Tesvino was introduced among these Indians, in the memory of men now living, from the Chiricahuas, who are said to have learned to make it in Mexico. With these Apaches it is called *tulipe*, or "yellow water." The "medicine" added to make the original stuff properly intoxicating is said to be the roots of *Datura metaloides*. — *Navaho*. In the same periodical (p. 194), Dr. Washington Matthews has a note on "The Navaho Yellow Dye." The dye-stuff, the nature of which seems not to be known to students of the Navaho, was discovered by Dr. Matthews some twenty years ago to be obtained from the root of the *Rumex hymenosepalum*.

CHINOOKAN. To the "American Anthropologist" (vol. vi. n. s. pp. 118-147) for January-March, 1904, Dr. Franz Boas contributes a valuable discussion of "The Vocabulary of the Chinook Language." Of particular interest are the terms of relationship (pp. 134-135), names of animals (pp. 136-137). The stem word *-potsxan* expresses the "mutual relation between one of a married couple and the other's brother or sister, the two being of opposite sexes," — we learn further that "marriage involves the duty or privilege of the man to marry one of these, in case of his brother's or wife's death." Of the few descriptive names of animals, Dr. Boas observes: "These were probably used as alternates in case one name of an animal became tabooed through the death of a person bearing its name, or a name similar to it." Ants, *e. g.* are called "those having notches around themselves," the spider, "dipnet maker," the dragon-fly, "snake's head," etc.

KERESAN. In the "American Anthropologist" (vol. v. n. s. pp. 730-732) for October-December, 1903, Dr. A. Hrdlička gives a brief account of "A Laguna Ceremonial Language." Some 30 words (with the equivalents in the ordinary speech of these Indians) of the *hamašija*, "an archaic language which the younger generation can neither speak nor fully understand, are given. In some cases the words in the two forms of speech are absolutely distinct, in others they are evidently derived from the same root.

LUTUAMIAN. *Klamath*. In the "Report of the U. S. National Museum for 1902" (Washington, 1904), pp. 725-739 (with 13 plates), Mr. F. V. Coville has an interesting account of "Wokas, a Primitive Food of the Klamath Indians." *Wokas* is the seed of the great water-lily (*Nymphaea polysepala*), of which five grades or kinds, irrespective of cooking, are recognized by the Klamath Indians. Harvesting, transport, preparation, cooking, etc., are described. The author suggests that "*wokas* could be brought into use as a breakfast food." At p. 738 is given a list of "Klamath names connected with the *wokas* industry." Three of the plates illustrating this paper, with a brief note, are reproduced in the "National Geographic Magazine" (vol. xv. pp. 182-184) for April, 1904.

MATLATLZINCAN. In the "Boletín del Museo Nacional de México" (2^a Ep. vol. i. 1903, pp. 201-204), Dr. N. León publishes (with comments) a letter from Francisco Plancarte, announcing the discovery, near Toluca, in the village of San Francisco, of a new dialect of the Matlatlzinca stock. A vocabulary of some 230 words is given, — the greatest divergence from other dialects seems to be in the numerals.

OTOMIAN. In the "Boletín del Museo Nacional de México" (2^a Ep. vol. i. 1904, pp. 297-299), Dr. Nicolás León discusses briefly "Existencia del dual en la lengua othomi." The finding of certain MSS. of the sixteenth century, including an Otomi *Arte* and an *Arte abreviado* by Fr. Pedro de Cárceres, enables Dr. León to prove the existence in old Otomi of a dual in nouns, pronouns, verbs. This is an important fact, since writers from the eighteenth century down do not ascribe to the Otomi the possession of a dual. The author considers this evidence "of the notable change suffered by Otomi in the eighteenth century." Pimentel appears to be only one to suspect its existence, without documentary proof, however.

SALISHAN. *Flathead*. In "Volkskunde" (vol. xv. 1903, pp. 29-33), J. De Cock has a brief article on "De 'Reinaert' bij de Indianen," in which he discusses some of the Coyote tales published by Miss McDermott in the Journal of American Folk-Lore (vol. xiv. pp. 240-251), and Miss Owen (Ibid. vol. xv. pp. 63-65), the general traits of which suggest a European origin from the "Reinke Vos" cycle.

SIOUAN. *Crow*. In the "American Anthropologist" (vol. vi. n. s. pp. 191-192), for January-March, 1904, Mr. S. C. Simms describes briefly "Water Transportation by the Early Crows." The use of buffalo-hide "bags" and rafts for transporting ammunition, firearms, etc., is noted. Horses were used for towing, with some methods. With one method men took the line in their teeth and swam until shallow water was reached. — In the same periodical (pp. 733-734) for October-December, 1903, the same writer treats briefly of "Oath by the Arrow." It appears that "in administering oaths to plaintiffs and defendants appearing before the three Indian judges of the Court of Indian Offences of the Crow tribe, a tin arrow is used." The origin of the custom is traced back to methods of settling disputed ownership of scalps, captured horses, guns, etc. The arrow is "held in sacred esteem by all the older Crows."

SONORAN TRIBES. Dr. A. Hrdlička's article (with 7 plates, and measurement tables) in the "American Anthropologist" (vol. vi. n. s. pp. 51-89) for January-April, 1904, "Notes on the Indians of Sonora, Mexico," besides a general historical and ethnographical introduction, contains many folk-lore data concerning the Mayos, Yaquis, Opatas, etc. These Indians "are, with a few minor exceptions, in about the same culture-grade as the lower classes of whites and mixed Mexicans." Of the Opatas we are told that "for the greater part they not only dislike to be called Indians, but (at least along the Rio San Miguel), even endeavor not to use their own language or anything else that distinguishes them from their neighbors;" they do, however, preserve a few of their old ceremonies or dances. At the opposite extreme are the very primitive Seri of the Tiburon region. The Yaqui have resisted the whites since their earliest advent in this part of Mexico. — *Mayos*. Pages 59-61 treat briefly of the Mayos, perhaps the largest Indian tribe of Sonora (their speech is Cahita). Their native arts (serape-making, etc.) are degenerating. Sacrifice of sheep and cattle in honor of the dead, and some of the practices of the *maestros*, or "doctors," represent the old heathen faith surviving beneath the commonly accepted Catholicism. — *Yaquis* (pp. 61-81). Mode of living, dwellings, dress, industries (among the Indians of Sonora the Yaquis furnish the best laborers and artisans), arts (manufacture of cotton and woollen fabrics has greatly declined; Yaqui silver work inferior to Navaho), weapons, basketry, decoration, food (the burro is eaten), social conditions, observances (few survive; formerly reported were exchange of wives, initiation of youth, etc.), character (the Yaquis "greatly appreciate wit and humor"), etc., are briefly considered. Interesting are the bamboo record-tubes described on page 65. The author concludes that "the Yaqui is in no way radically different from the typical

Indian, save that he is of superior physique and virility."—*Opatas* (pp. 71-84). Dwellings, dress, industries, social customs, traditions, former culture, native observances, physiological and medical data, lost customs (tattooing, and burial with belongings). Few traces of native costume remain. The Opatas used to make, besides *tesvino* (from corn), three other fermented liquors (from mezcal, cactus, native grape). The chief of the native observances still practised is the *Taguaro*, a celebration of a victory of Opata women over Apaches. The day after the *Taguaro* is celebrated *La Cuslga*, in commemoration of the friendly feeling between the Spaniards and the Opatas. The lore of conception and birth, sickness, etc., is given on pp. 80-84. Insanity and idiocy are said to be very rare. The Opatas are said to "believe it unwholesome to bathe, except on San Juan Bautista's day (the great holiday of all Sonora Indians), when all water is holy and therefore harmless." Formerly the Opatas had initiation ceremonies for youths, and a nocturnal dance (of girls) for invoking rain. The Opatas are disappearing "by voluntary amalgamation among the whites, whose numbers in the Opata country since the termination of Apache hostilities have greatly increased."

TARASCAN. In the "*Boletín del Museo Nacional de México*" (2^a Epoca, vol. i. pp. 185-201, 217-233, 237-253, 257-273, 281-297), Dr. Nicolás León continues his study of "Los Tarascos," — historical records; the pictures of the MSS. are reproduced, with the explanatory texts.

UTO-AZTECAN. *Comanche*. Dr. N. León's article, "Los Comanches y el dialecto Cahuillo de la Bajo California," in the "*Anales del Museo Nacional de México*" (vol. vii. 1902, pp. 263-278), contains an account of the sun-worship of the Comanche. The great festival, to bring on the rain, is celebrated in the middle of August. Rudiments of human sacrifice appear in the ceremony. To the foot of the tree around which the eight-days' dance takes place a boy is tied, and on the upper part of the trunk the figure of the sun is put. See also the critical résumé of this article by K. T. Preuss ("*Int. Zentralblatt f. Anthrop.*" vol. viii. 1903, pp. 300 ff., and "*Arch. f. Religionsw.*" 1904, vii. pp. 251-252). — Under the title "Un objeto pagano con símbolo cristiano," Dr. Nicolás León describes in the "*Boletín del Museo Nacional de México*" (2^a Ep. vol. i. 1904, pp. 253, 254, with plate) a pendant or amulet of black stone discovered in an excavation in Texcoco under a house said to be inhabited by one of the descendants of Netzahuapilli. This object, which has upon it the figure of a cross, is thought by Dr. León to be "clearly pre-Columbian."

ZAPOTECAN. In the "*Handelingen van de Nederlandsche Anthropologische Vereeniging*" (vol. i. 1904, pp. 15-25), Dr. Hendrik P. Muller has an illustrated article on "The Mitla-Ruins and the

Mexican Natives," in which he gives a general account of "Mitla, 'the city of the dead,'" and its ruins. Of the fourth structure we are told that it "has been used in the time of Charles the Fifth for foundation and side-buildings of a Christian church, which is now being renovated" (p. 19). The author attributes the Mitla buildings to the Mayas, whose civilization "was older and greater than that of the Nahuatl." The Nahuatl, he thinks, have borrowed much from the Mayas (some of it through the Zapotecs). The Zapotecs came into possession of Mitla after the expulsion or departure of the Mayas.

CENTRAL AMERICA.

CHIBCHAN. *Térrabas*. In the "Zeitschrift für Ethnologie" (vol. xxxv. pp. 702-708), H. Pittier de Fábrega has a brief article on "Die Tírub; Térribes oder Térrabas, ein im Aussterben begriffenen Stamm in Costa Rica." A brief historical sketch of this people, whom the author visited in 1898 in their mountain home on the upper Tararia, is followed by the abstracts of a few tales and legends. The author estimates their number as only 57 in 1898, as against 2300 as reported in 1700. There is a large excess of males, and some mixture with negroes and whites has occurred. The tales abstracted relate to the missionary period and refer to the migrations of these Indians.

MAYAN. In the "Zeitschrift für Ethnologie" (vol. xxxv. pp. 771-790), E. Förstemann has an article "Zur Madrider Mayahandschrift," in which he discusses in detail the relation of the 32 groups of 6 hieroglyphs each which are found beside the 32 columns of 8 day-signs each on pp. 65-72 of the *Tro-Cortesianus*. They belong, he thinks, to the eighth and last line.

WEST INDIES.

CARIBS. Dr. W. R. Harris's article on "The Caribs of Guiana and the West Indies," in the "Annual Archæological Report, 1903" (Toronto, 1904), pp. 139-145, is of a historical-ethnographical character. The author compares the Caribs, in the matter of certain habits and customs (bone-cleaning, female descent, ritual cannibalism, etc.), with the Huron-Iroquois. The island Caribs had three dialects, — that of the men, that of the women, and the secret speech of the councils.

SOUTH AMERICA.

PARAGUAYAN CHACO. A valuable contribution to the literature in English upon the important subject with which it deals is "Among the Indians of the Paraguayan Chaco" (London, 1904, pp. xiv. + 176, map and numerous good illustrations), by W. Barbrooke Grubb and his associates in the Chaco Mission (Anglican) of the South Ameri-

can Missionary Society. Besides historical data and general information, the book contains chapters on: Indian Superstitions (pp. 33-47), Anecdotes illustrating Native Superstitions (pp. 48-53), Personal Details (pp. 54-64), Habits and Customs (pp. 65-76), Industries, War and Weapons (pp. 77-92), Language, Science, and Art (pp. 93-103), Indian Friends (pp. 125-133), Medical Report (pp. 151-161), Neighboring Mission Fields (pp. 162-166). The religion of the Chaco Indians is rather curtly described as "really consisting in a continual struggle against the devils." The primitive creator was a great beetle. Fire was stolen by man from a bird, who, in revenge, caused thunder and lightning. The great desire of the evil spirits, who are disembodied, is to become reincarnated (the same is held of the souls of men), hence many strange beliefs and practices, witch-doctors, funeral rites, etc. There exists a deluge-legend. The *tembetas* or labrets (whence the Spanish *Lengua*) and the *orejones*, or ear ornaments of wood, are inserted with a sort of religious ceremony. When a boy is six or seven years old, "he has played long enough." In connection with marriage (simulated capture is sometimes practised), we learn that while the husband invariably attaches himself to his wife's family, "it is not an unknown thing for his parents, especially his mother, to bring such influence to bear upon him that he will leave his newly-wedded wife, and return to his own home, eventually arranging with his wife to spend one half of his time at her village and for her to join him for the other half at his own." These Indians are very fond of their children, who "are dear little creatures (and dirty little rascals too!), full of life and fun, and very affectionate." They have many choice dishes and there is variety of taste. Tobacco is not chewed. Feasts and dances are numerous, — at harvest time, when there is superabundance of food, a good catch of fish, etc. Deference to elders prevails and there is no rudeness. Swimming is common, and many water-games and imitations of animals are indulged in. Spinning and weaving are the occupation of women; also pottery. Certain stone hatchets are said to have "fallen from heaven." Poisoned arrows are known but not generally used. Diving under water with a net is a mode of fishing practised by the Towothli of the upper reaches of the Riacho Monte Lindo. In the language of the Lenguas "there are a great many dialectical differences, resulting from change of letters." As an example of a long word in this language, *El-tek-thlik-thlama-wait-kyá-namankak-engminik*, the term for "churn," may be cited. It signifies, literally, "the beater of the liquid of the udder of the cow." Accentuation and context are of importance. Some amusing blunders are recorded on p. 94. So far "about 1200 root words of the every-day language of the people have been collected, from which

are formed some interesting words and combinations." On p. 97 we read: "The only song with words is a child's song, which begins, 'The big snake will eat the child.'" Among the drawings are a few representations of spirits. Notched "diary sticks" are in use. The chief is supposed to *give*, rather than *receive* presents. On p. 114 is noted one of the teacher's troubles: "The jealousy existing between boys of various tribes was a great difficulty at first. For instance, slight vocal differences in the words were occasions of dispute, and it was not easy for the teacher to decide which should be adopted." Cases of suicide under extreme grief are not unknown among the Lenguas (p. 127). The girls are said to be less intelligent than the boys. Considerable industrial improvement has taken place. The Sabbath "is now well, but not strictly kept." Altogether this book gives rather a promising view of mission work among the Lenguas. See also the article of S. H. C. Hawtrey on "The Lengua Indians of the Paraguayan Chaco," noticed in the *Journal of American Folk-Lore*, vol. xv. pp. 187-189, which traverses somewhat the same ground.

GENERAL.

"COMPARATIVE PHILOLOGY." Of Dr. A. M. Leesberg's "Comparative Philology. A Comparison between Semitic and American Languages" (Leyden, 1903, pp. viii. 83), Professor J. Dyneley Prince, who reviews the book in the "*American Anthropologist*" (vol. vi. n. s. 1904, pp. 153-155), says it "deserves notice only as a philological *curiosum*," and in his comparative dictionary the author "really exceeds all canons of true linguistic science." His ethnology is *sui generis*.

LIP-MUTILATION. G. L. Cleve's article on "Die Lippenlaute der Bantu und die Negerlippen, mit besonderer Berücksichtigung der Lippenverstümmelungen," in the "*Zeitschrift für Ethnologie*" (vol. xxxv. 1903, pp. 681-701) contains, on pp. 695-697, a section on "Lip-mutilations and Lip-sounds in America." The lip-mutilations and lip-ornaments of the Tlinkit of Alaska, the Botocudo of Brazil, the Karaya, etc., are noticed. The less perfect articulation of men among the Brazilian Karaya is attributed to the *pelele*. The author assumes that the absence of lip-sounds in Iroquois is due to lip-mutilation. Lip-mutilation has also affected Aztec.

A. F. C. and I. C. C.